Lutheran Herald

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(From a wood-carving by Alois Lang, Chicago, Illinois)

RNS

Now when the even was come,
He sat down with the twelve.

(MATTHEW 26:20)

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies: We be not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, whose property is always to have mercy; grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son, and to drink His Blood in these holy mysteries, that we may continually dwell in Him and He in us, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood. Amen.

From "The First Prayer Book of Edward VI"

Cover photo by Eva Luoma

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Lutheran Herald

"And Because He Lives"

The Editor

MEDITATION FOR EASTER

Great events need not be long and involved in the telling. The Bible uses fewer words to tell the Story of the Birth of our Lord than many a capable newspaper writer uses to report an event of only momentary importance. The Story of Jesus' Passion is told by four evangelists in fewer words than the average book condensation in a digest magazine requires. And the Story of the Resurrection, if the details of all the Gospel accounts are collated, is a very short story indeed.

Millions of words have been written and spoken about the resurrection of Jesus Christ. They have added nothing to the sublime simplicity of the Gospel narrative. It all sums up in two related thoughts, as far as its meaning for us is concerned. It could be stated this way: "Jesus lives; therefore. . . ." However, remembering a lovely Palm Sunday-Easter song which is heard each year in ten thousand churches, let us rather use the opening words of that song's refrain as the subject for this year's Easter meditation: *And Because He Lives.*

To the Tomb

That brings us *to* the empty tomb in the Garden of Joseph first of all. It places us face to face with the fact that the tomb on Easter Morn was actually found to be empty. It has been said many times that every religion contains a grave—usually the resting place of the religion's founder, but that only Christianity has at its center an empty tomb. That is what makes Christianity eternally up-to-date, timeless, divine. Every Christian's life really begins by a pilgrimage *to* the tomb. Easter consciousness is the beginning of Christian life.

Let us not today concern ourselves about "proofs" of the resurrection of Jesus. All the proofs usually given that He actually rose from the dead really don't prove anything except that unbelieving man demands proof of everything. We begin today with a fact, unassailable and sure, not because proofs are cited but because God says that it is so.

No, our journey to the tomb is a seeking journey; it is a journey of faith, a journey of acknowledgment of a central truth. Here we are reminded of a continuity of love as old as eternity itself; of a power so great that it is greater than even man's sin. Here we come to learn that ours is a present God, a living Lord, One whose walk is with us not only in eternity but in time as well.

From the Tomb

But the tomb is not a place to remain. The journey *to* the tomb must be followed by a journey *from* the tomb into the living world for which Jesus lived and died and lives again. In this there is a definite connection between the lesson of the empty tomb and the lesson of the mount of transfiguration. A Peter may want to build his Lord a house on the mountain and go on living there, glorying in his Lord's glory but not doing much of anything about it. And a You or an I may find the Garden of Joseph with its empty tomb a fine place to settle down and become perfectly static Christians.

The Lord did not let Peter stay on the mountain; He pointed to the sore, sad work of the dusty plains below, where men were in need, to whom the glory of the mount must be brought and made real. Nor will He that we shall keep perpetual vigil in the Garden, keeping as a precious, personal deposit the knowledge that Jesus rose from the dead. Outside the garden are those same needy ones, all the people who do not know that their Lord is living and present, all those for whom the tomb might well be still sealed, the depository of the earthly remains of a great teacher now dead and gone.

Let us say that, from this point of view, the tomb is the scene of continual pilgrimage but not a dwelling place. To the tomb for strength, for reminder; from the tomb to serve the living Lord. To the tomb to learn that it is empty; from the tomb to tell the world that the empty tomb promises a living Lord.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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And Into the World

Yes, "Into the World." The Christian's Easter Day pilgrimage goes on and on so long as life lasts. Man's destiny is to serve his Lord. Regenerated man knows himself to be a man with a message, one which he has himself learned, one which, as he full well knows, the world needs. So he lives his life as a journey Into the World.

It has never been an easy world for the Christian to move about in. Nor has his ever been a message easy to convey. To say that the world is waiting for the message of Easter is partly true, to be sure. But if from that lovely statement one draws the conclusion that the message of Easter will fall at once on receptive ears, then one is assuming something which just isn't so. The Christian's journey through the world with his Easter message is not smooth. Ask the foreign missionary. Ask the home missionary. Ask the welfare worker. In fact, ask any conscientious, witnessing Christian. All such will tell you that there is no more difficult mission in all the world than to witness about the living Lord.

It may even be that our world—the world of 1953—is especially difficult. I do not know. We are, understandably, inclined to see the difficulties of the mission in our own day most clearly because we understand our own times best. It is certain that we have reaped a heritage of unbelief from a day of materialism. It is also true that the backwash of war includes recklessness, lawlessness, and immorality. It is still further true that we have lived in "crisis" so long that the "abnormal" has all but become the "normal." Those are not circumstances which make the mission of the Christian in the world easier.

And yet there is another side. An insecure world tends to put a high value on security. Temporal security has proved to be so illusive as to be all but non-existent. A security above the temporal is the only security one can seek. From that to the security of walking in the footprints of a living Lord is, after all, not so far. Thus, the very circumstances which make the mission more difficult may also be the opening wedge to make the acceptance of the message more easy.

All that sums up as follows: During no generation since Christ rose has it been easy to bring the message of Easter life to the world. But during no generation has there been lack of circumstances which conditioned the heart of unsaved man for the saving Gospel. So it is today. Unwise is the messenger of Christ who underestimates the difficulty of the world of his day; but unfaithful is the messenger of Christ who does not also see how difficulties can be turned into opportunities.

What, then, can we actually say to our world conc ing Easter? Go back to the title of this meditation: *Because He Lives.* . . . The song from which the ph is taken goes on: *We Too Shall Live.* So what the C tian has to offer the world is *life*—life in His name, in Jesus Christ. Broken down into smaller parts, means:

And Because He Lives, salvation is possible. simply cannot separate the life of Christ, the preac of Christ, the presence of Christ in the world to from the idea of forgiveness of sin. First, last, anc the time, our message to individuals is that they to be saved, that Jesus can save them by offering forg ness of sin, that such salvation is offered them. I can be accomplished until a human being is bro face to face with the fact that it is because he is a si that he lacks peace and security. The one who atte to bring the message of a living Lord to a person, a from the message of forgiveness, is not sounding message clearly.

And Because He lives, security is possible. That corollary, to be sure, but it deserves to be stressed special way. A man once said to his pastor, "You go on living if you are afraid." True. The very natu man is to desire to be safe, secure. Failing to find s in the things which one can see and touch, man learn that *things* never can make a human being and unafraid. Knowledge of the presence of a l Lord, with everything that is implied in it, is alone can make man unafraid. Because Jesus live live—unafraid.

And Because He lives, eternity is real. It is no possible that this aspect of the Easter message h times been over-emphasized. But it is certain that is a tendency now to under-emphasize it. It has said that it is when one stands and looks into a forbidding grave, knowing that in it lies what is e of a person one has loved more than life itself, the greatest testing of one's Easter faith comes. may be so. It may be true, as another has said, tha fears death more for one's dear ones than for one'

In any case, physical death is the symbol of all de temporal and eternal. And the Resurrection of becomes the pledge of victory over every aspect of Here are the great opposites: death and life—th the characteristic of all that is human, the othe characteristic of all which is divine. The differen tween the life which turns constantly back to the tomb and that which knows only graves that are is that the latter is without a knowledge of abidin while the former says: *And Because He lives, Shall Live.*

Lutherhaven

Phillip C. Hiller

An interesting variation of the traditional Bible camp is now being developed by Minnesota and Wisconsin congregations in the La Crosse area of our Church. Not only will there be provisions for youth camps during the summer but also opportunities for meetings of adult groups all seasons of the year.

For some time both lay people and pastors had entertained visions that such a place might be found. Difficulties experienced in making adequate arrangements for summer Bible camps had made it apparent that a solution to the problem could be found only in the acquiring and owning of a camp.

In the middle of October, 1952, several pastors met to discuss the need of obtaining a permanent site. In faith the need was laid before God in prayer. A few days later "Hunt Haven," a resort hotel located on the scenic west bank of the Mississippi between Winona, Minnesota, and La Crosse, Wisconsin, was announced for sale. The Tri-Circuit Pastoral Conference which convened that week brought together many who were interested and who could see possibilities of acquiring this property for church use.

The following week a mass meeting of congregational members was called on the site. It brought an enthusiastic response. As a result of action taken here, machinery was set in motion which created the "Lutherhaven Bible Camp Association." The property was acquired at a figure which was but a fraction of the original cost.

The first purchase included four acres of ground. This was later increased by the addition of four more, which will provide ample space for expansion and for the development of recreational facilities.

There are two large buildings on the property, both having two stories and a basement. The second story of each is composed of dormitory rooms which with the installation of double-decker bunks will accommodate 100 campers. In addition to these quarters, there are also bedrooms in other parts of the buildings for the use of faculty, staff, and caretakers. There are ample bathroom facilities on each floor. The first floor of the south building includes a commodious dining room and kitchen. The north building has a large lounge with fireplace, which will be used for classroom and conference purposes. In this building are also found several smaller rooms for the use of the faculty and for smaller groups.

The buildings are completely insulated and fully equipped with screens and storm windows. Heating ducts lead to every room and are individually controlled, allowing for complete flexibility in the use of any and all parts of both buildings any time during the year. The oil burning furnaces are in the basement, which also includes work rooms and an apartment.

An outdoor swimming pool is located near the buildings. Extensive recreational facilities allowing for baseball, volleyball, tennis, etc., will be constructed.

The program as well as the facilities which are being provided will be operated by the Association, which consists of interested persons from the Fillmore Circuit of the Southern Minnesota District and the La Crosse Circuit of the Eastern District of our Church. The Articles of Incorporation have established an executive board of 22 members to manage the project. This is composed of equal numbers of laymen and pastors, each circuit furnishing a like number. The circuit Luther League, WMF, and Brotherhood presidents also have a place on the board. Various committees co-ordinated by the executive officers have charge of each phase of operation.

Many believe that the Church needs projects of this kind at the local level in order to develop circuit consciousness and solidarity. Any effort which will strength-

(Continued on page 313)

Lutherhaven Bible Camp on the banks of the Mississippi

Silhouette by Harmon

And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" . . . And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

Palm Sunday

Forgive our fickleness, Lord. We still shout
Our loud hosannas while we wave on high
Respectability with which to rout
The charge that we, too, will cry crucify
Within the week. We shudder at the thought
That we could ever show such perfidy
Or be a willing partner in a plot
That nailed You to a Roman cross to die.
But do we not wave Sunday palms of praise
And adoration, then so often fail
To come to You upon successive days?
Thus we, too, build your cross, slow nail by nail.
Why should we feel more innocent than they
When we have been as willing to betray?

INGA GILSON CALDWELL

Thus Judas—

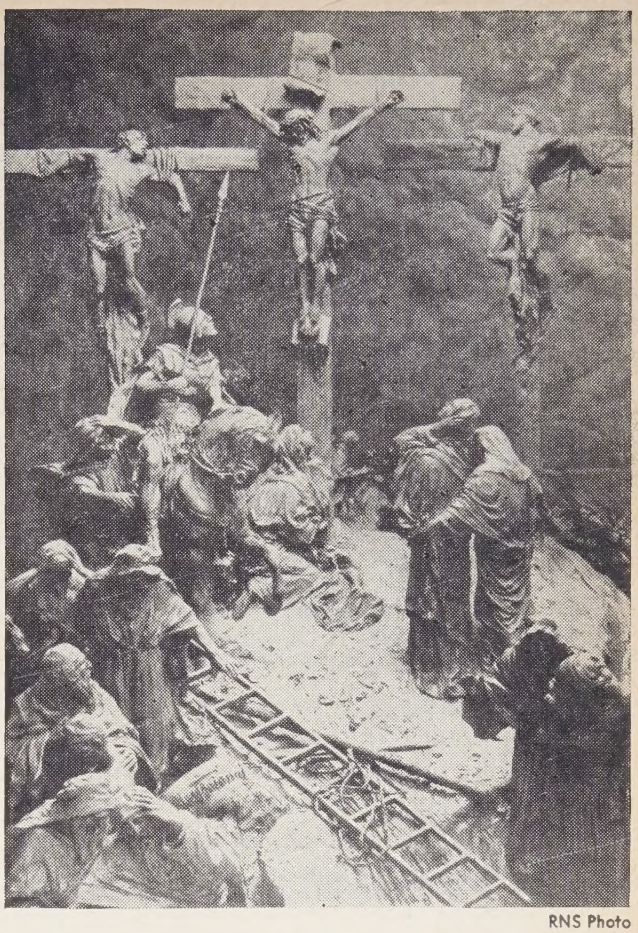
MARY MOON

Was it for this that I was born—
That Rock be cleft, and Lamb be shorn,
Fountain unsealed by lips forsworn
With pieces of silver and blood on the thorn?

Was I not once a child, and weak?
Turning away this self-same cheek
From shroud-white breast of love to seek
The reed to bruise, the wounds to speak?

Was it for this I lived and died—
Broken by hemp, come Passion-tide,
To pluck red flowers from riven side,
The kiss, the rope, the Crucified—

WAS IT FOR THIS I LIVED AND DIED?



RNS Photo

Harold M. Lambert

Lilies of Compassion

CARRIE BUE MOEN

Easter lilies on the altar,
Pure and fragrant, frail and fair,
Lead me to a lonely garden
Where my Savior knelt in prayer.

Symbols ever of compassion—
Did they stand beside the road,
When He, heartsick, weak, and weary,
Sank beneath His heavy load?

On the Hill of Crucifixion,
Did they stand in deepest woe?
And like tapers, white and holy,
Did they at the grave-side grow?

On the altar, radiating
Easter joy, sweet lilies stand,
Clad in more than kingly raiment
Fashioned by the Father's hand.

Flickering or Flaming?

Raymond O. Ols
Edmonton, Can

The stillness and drowsiness of the summer evening were suddenly rent apart by the roar and blaze of countless fires reaching hungrily into the air and setting the very heavens aglow with a beauty which only something set aflame can do. The brush on most of the quarter section of land was cut and piled, branch upon branch, stick upon stick. The evening came for the burning—never shall I forget the beauty, suction, power, and terror of that evening, as pile after pile was ignited, and the entire sky was lit up in that glorious hour of furious flame. With ax in hand, a person was made to feel good that he had had a part in producing such a fierce, yet impressive, scene.

It is the vividness of this evening that comes back to me as I seek to review the blessings and results of the Preaching-Teaching-Reaching Evangelism Conference, covering one half of the Edmonton and Camrose circuits. Thank God for that fire, that flame which He poured out, and with which He empowered the Christian Church on Pentecost, when the Holy Spirit set in motion that early Church and empowered them to evangelize the then known world for Jesus Christ! The powers and potential of this fire, the Spirit of God, freely flowing in and motivating the hearts of men, is far beyond our faintest hopes and expectations! How often has not this flame been held in check, flickering instead of flaming, not for any lack on God's part but simply for lack of an overall understanding and program of evangelism, for misconceptions as to the individual responsibility of every Christian to be a flame for Christ not only in his personal devotions and reception of the Gospel but in that essential and pressing outreach—also for failing to grasp and put into operation one of the basic doctrines of Lutheranism, namely, the "priesthood of all believers." Thus too often, and too much, in our entire program we have created a lopsided situation of preacher-perspiration and pew-palsy!

Statistically speaking, though we have occupied various areas and fields, yet we have failed to really possess them. Countless people sit within the shadow of our churches untouched, uninfluenced for Christ and His Kingdom! We see with what fervor and zeal one faithful, consecrated servant after another has gone forth with the precious seed, seeking to carry on a one-man program of preaching-teaching-reaching evangelism, reaching out to as many homes and routine responsibilities of his congregation or parish as possible. Thus, though ever so zealous and eager he finds that he is spreading himself too thin. His task was entered on with a flame in his heart, but failing to have ti and to take time, to nurture and feed his soul bef his God, that fire which once flamed begins to flick I am afraid that this is exactly the way many past have felt as they have sought to carry out their ta faithfully, while all along the huge giant of lay for has for the most part been lying dormant, inactive, a asleep, failing even to support their shepherd in t important art of evangelism, prayer!

Testimonies from lay workers who have gone out these visitations bear witness to this: "We have b sleeping far, far too long." Or, as another confess "May God forgive us for sitting by and finding fa with our pastor, and failing to be out there with h bringing them in." "They were just sitting there w ing to be invited." "My nearest neighbors were rai Lutherans, and I never knew it." "I was indignant our pastor for asking us to go out like this, but it been a real eye-opener to me." "It gave me a firr faith when I gave profession of my faith to the pe on whom we called." "What we should do is to set some system of gathering the children in for Sun school. . . . I wasn't aware that there were so m unbaptized and outside of any influence of the Chur These are only a few of the enthusiastic testimonie men and women who have been out among the p ple, men and women who have become aware of t past failures and the glorious opportunities that have today!

Our Lord said, "Behold, I have set before you an o door which no man can shut." How the realizatio the tremendously wide and open door of opportun dawned upon pastors and lay workers alike during planned program of preaching-teaching-reaching e gelism. Though the distances were great, covering area with a radius of some seventy miles or so, yet f the opening rally on Sunday and all through the w no one complained about the distance, but all enthu tically entered into the spirit and work of this week

The Sunday rally, at which the church was fille capacity, made up mostly of the officers of the var organizations in the local and surrounding congr tions, got us off to a good start. With enthusiasm panel discussion leaders led their groups into, "How I most effectively reach out to bring Christ to men men to Christ in my WMF, Luther League, as a con, trustee," etc.? The reports given revealed tha

groups had earnestly sought to drill down into the deepest possible zones of this matter of evangelism, coming forth with some very rich and potential finds. The rally, together with the morning studies (when Dr. Dale, president of the Canada District, and Pastor Conrad Thompson, the Evangelism director for the ELC, led us into the Word and various phases of how to evangelize) gave the impetus and stirred up the flame within us.

Would we, as well as our people, stirred up and filled as we were (and as we have so often been when coming from some stirring meetings), return to that same old routine of the pastor going his way, doing the congregational chores, and the people to a prolonged rest and sleep period again? Or would we go home and together put this program into operation, each pastor and congregation (as those many piles of brush) ignited and set aflame? Monday through Thursday gave the answer, as the various teams were instructed and sent out, to return again for the evangelistic meetings each evening.

Some of the immediate results are these: There were over 600 calls made by a total of 268 teams for the four days, or up to 100 teams in any one night going out to contact and invite people to church and to the acceptance of Jesus Christ. Over 115 children were found who should be in Sunday school, 60 or more found who needed baptism. The 70 lay visitors Jesus sent out returned filled with enthusiasm and joy. So, too, it was a thrill to see with what feeling and joy the teams would report the visits that they had made.

Too long, and too much, we have been but faint flickering lights, whereas in this our day of responsibility and opportunity we must become aflame, so that through every Christian aflame for Christ and the lost souls of men the very heavens will be set aglow in furious flame. May God raise us up the flickering coals throughout this vast giant of Lutheranism and set us all aflame for Christ and His Kingdom!

Thousands Will Take Part

Oscar R. Overby

The International Choral Union is again in full crescendo, with anticipations pitched to the festival concert on July 5. But evidently many choirs are still without copies of the songs to be used. Perhaps the bus has not yet been chartered. Time is running out, and we hope directors will procure the music at once and begin training their choirs for a spontaneous participation when the thousands meet in chorus. In the tremendous Fargo-Moorhead setting on July 1-5, 1953, we shall need the full Choral Union membership, Leaguers and older singers. For the climax a massed junior chorus, an all-church youth band, organs, and trumpets will augment the song. But before that, we must learn our parts, become prepared to sing from the heart. A disturbed humanity is ready to listen, to provide a unique sounding board, if our song is true and beautiful.

THE CHORAL UNION SONGS

Holy Lord of All. Isalaw-Williams. Flammer 85311
Man of Sorrows. Pooler. Augsburg 1082
Festival Hymn. Paul Christiansen. Augsburg 1100
O How Beautiful the Sky. P. Christiansen. Aug. TC1
My God, How Wonderful. Arr. Overby. Augsburg 1097
Thy Kingdom Come, O Lord. F. M. Christiansen. Aug. 209
Father Most Holy. The hymn. Lutheran Hymnary 75, Concordia 238. Also in sheet form. Aug.

SONGS FOR CHILDREN'S CHORUS (SSA)

Praise We Sing to Thee. Haydn-Luvaas. Kjos 3006
Shepherds, Awake. Davis. Gamble Hinged 1438
I Love Thy Kingdom. Arr. Overby. Augsburg
Like Gentle Dews. Arr. Overby. Augsburg
Father Most Holy. The hymn, to be sung in unison.

Since a number of adult choirs may not be able to attend the whole convention, the last two days have been designated as special Choral Union days. Schedule:

Saturday, July 4:

8:00—Chorus rehearsal.
9:00—Choral Union business meeting. Each choir is entitled to two voting delegates.
10:00—Address: The mission of our church music. Dr. L. N. Field.
11:00—Open forum. To discuss problems affecting the local ministry of music.
Afternoon—Big parade. Old-fashioned Fourth of July picnic supper. An evening pageant, and song under the stars.

Sunday, July 5:

7:30—Convention Communion Service.
9:30—Choral Union rehearsal.
10:45—Divine Worship. The Choral Union sings.
1:15—Final rehearsal. All singers must be present.
3:00—The Festival Concert.

"Thy Will Be Done on Earth"

Carroll L. Hinderlie

Leaguers on the "Convention Special" enroute to Seattle for International YPLL Convention in 1951.

When the Luther Leaguers enter the new field house of Concordia College on July 1, 1953, for their fifteenth biennial convention, emblazoned before their eyes, to be engraved on the hearts of all, will be the words, "Thy Will Be Done on Earth."

For a group of men and women to decide on a theme that shall be repeated many times for multitudes of people in our churches throughout a year is no small responsibility. Out of a hundred suggestions, one finally emerges. Often, as was the case both wtih last year's "Thy Kingdom Come" and this year's "Thy Will Be Done on Earth," it may be the first one suggested, but it must go through the mill, be rejected and picked up again as the Holy Spirit leads all the divergent thoughts of a group of people into one mold.

First of all, we decide where we wish to place the emphasis in this present phase of development in our Church's youth program. The Holy Spirit and the Church, vocation and stewardship in the Church out of the Holy Spirit's activity in producing fellowship with the risen Christ seemed a unanimous conviction. How to gather these ideas into a single focus in a theme to banner before the entire Church? How better than in the words of our Lord Himself which He deems worthy of continual repetition in the life of His people—"Thy Will Be Done on Earth"?

Ours is an age which has accused the Church of concentrating on "pie in the sky when you die," without a relevant program for a world aflame with hatred, class warfare, and the shedding of our brother's blood. We believe that we have the program, if His youth will seriously pray, "Thy will be done on earth," and dedicate their lives to fulfilling that prayer. We know that only once has God's will been perfected on earth, in the life of Him who said, "Lo, I come to do thy will"—the One who exulted at life's end, "It is finished." By the power of His resurrection, however, He fills our lives to do the will of God on earth, sharing His redeeming activity for all mankind.

On July 1 of this year, at the convention of the Young People's Luther League, we shall be confronted with the issue for our lives, that of doing God's will on earth in Christ's Church. In the opening night's message, our youth director, Pastor Oscar A. Anderson, will have the responsibility under God of setting our eyes on Christ who can effect this. The second day we will view the earth as "God's field" in which He is ing His redeeming work. That day's program will climaxed by a man whom we feel lives on the grow edge of the Church as the Holy Spirit leads us in cla ing the earth for Christ—Dr. Fredrik Schiotz. The t day will face each Leaguer with his own calling Christ to complete God's program for this earth. T night the challenge to commitment to our living I will be brought by a man given great gifts by Go confront youth with His Son so as to draw them devote their lives to Christ alone—Dr. George Aus.

Saturday will shape up our plans as a youth m ment in the matter of stewardship, the official adop of the decision of our Church's youth as to the program (Youth Education in Stewardship), and o matters to be resolved by the youth as to the fulfillm of God's will on earth. The afternoon will feature a rade in the Fargo-Moorhead area with floats from district, an old-fashioned Fourth of July picnic sup and a great pageant in the evening showing the gro of our churches from small Home Mission congr tions and "one-building" colleges into the great par and colleges of today—in fulfillment of God's will.

Sunday is to be the great day of the "Rally in Valley." It will begin with Holy Communion se simultaneously at over a dozen altars within the house. Divine worship, with the League president b ing the message, will attract many from our Luth congregations in the Red River Valley. The after Choral Union Concert, with Pastor Arndt Halvo preaching the final message of the convention, sh find an audience of well over 20,000 people.

Throughout this convention the Word of God wi emphasized even more than in previous conven through study groups. There will be three teac Dar Roa for the high school level, Erling Wold fo college level, and Herbert Loddigs for advisers, pa and other adults at the convention. Each will mornings and afternoons Thursday and Friday, an

(Continued on pa

The Brotherhood Reports on Scholarships

Leonard F. Ramberg
Secretary

SCHOLARSHIP COMMITTEE MEETS FEBRUARY 7

The Scholarship Committee of the Brotherhood of the ELC met in Minneapolis on February 7. The committee members present were: T. A. Myklebust, Dr. Orville Dahl, Leonard F. Ramberg, and George Erickson. Dr. T. F. Gullixson, absent attending meetings of the National Lutheran Council, sent his recommendations and report to the committee in advance of the meeting.

The committee heard reports on the work and plans of present scholars, made the selection of the 1953 and 1954 recipients, drafted some changes in the handling and award of the Scholarship, and heard a report on the forthcoming Lutheran Educational Aid Fund (LEAF) program, and discussed the relationship of the Brotherhood Post Graduate Theological Scholarship to other scholarships and funds for special study now being awarded or made available in the Church.

Dr Milton on Leave

Dr. John Milton, Professor of Old Testament, Luther Theological Seminary, St. Paul, is on leave working on a new book and doing research in the Old Testament field. He will be studying and working in various libraries and at several schools in the South and East until October.

Prof. Frost to Do Graduate Work

Prof. Gerhard Frost, professor of religion, Luther College, Decorah, Iowa, was forced to cancel plans for continuing graduate work this past summer because his daughter was stricken with polio. Prof. Frost will leave to continue his studies and writing, January, 1954.

1952 Recipient Selected

The Rev. Charles E. Johnson, executive secretary of the Brotherhood of the ELC since March, 1946, was selected as the recipient of the Brotherhood Post Graduate Scholarship for 1952.

Pastor Johnson will continue his graduate studies in the field of Adult Education at the University of Chicago, under Dr. Cyril O. Houle, beginning this June. Pastor Johnson is a graduate of St. Olaf College and of Luther Theological Seminary, St. Paul. He received his M.Th. from the Seminary and has done graduate work at the Universities of Montana and Chicago.

Prof. John Halvorson, 1953

Prof. John Halvorson, elected to the faculty of Luther Theological Seminary, St. Paul, by the convention of the Church June, 1952, will receive the Scholarship for 1953 under the new schedule of awarding scholarships. The Scholarship will become effective January, 1954. Pastor Halvorson is instructing in the Old Testament Department of the Seminary and doing graduate work at the University of Minnesota. He will continue graduate work at Minnesota until January, 1954, when he will follow up his graduate work at Johns Hopkins University.

Pastor Halvorson is a graduate of Luther College and Luther Theological Seminary and was pastor of Our Savior's Lutheran Church, Stillwater, Minn., at the time of his call to the Seminary.

NEW SCHEDULING OF THE SCHOLARSHIP

In order to overcome an otherwise necessary time lag between the actual granting and use of the Post Graduate Scholarship, the committee set up a schedule whereby the recipient would have time in which to make adjustments in his personal schedule and work and take up the Scholarship at a projected date. Under the new schedule the first such award was made by naming the recipient for 1953 at the committee's current meeting and making the Scholarship available the first month of the succeeding year, in this case 1954. Such a practice will give the recipient an opportunity to make arrangements to take up the Scholarship at the date when it becomes due, unless there are unusual circumstances.

Provisions will be made for adjustment in this schedule for unusual circumstances or possible advance use of the Scholarship.

MORE THEOLOGICAL SCHOLARSHIPS NEEDED

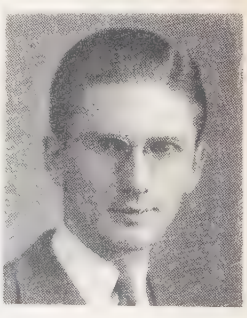
The committee's past and current studies of the fields for which theological graduates should be especially trained on the post graduate level and the number of candidates presently on the committee's list point up the needs for more than one such Scholarship a year. This matter was previously called to the attention of the Executive Committee of the Brotherhood of the ELC.

(Continued on page 318)

Dr. Milton

Prof. Frost

Pastor Johnson



Prof. Halvorson

Fruit of the Few Years

Rolf A. Syr

It is just a little more than three years since the first missionary of our Church was sent to Japan. Most of the missionaries have been there only one or two years. The first year or two is usually dedicated to language study and to the business of organizing a mission and becoming adjusted to the new work among strange people in a foreign tongue. In the brief history of our mission in Japan great strides have been taken in spite of the fact that we are still really in the introductory period of our work. The following excerpts from a few of the annual reports of our missionaries to that country will give some indication of the development.

Superintendent's Report

Olaf Hansen

The word "growth" best describes the history of our mission in Japan in 1952. It is an undeniable fact, apparent even to the most casual examination of the record, that we have grown. Let us cite a few facts. In one year the number of preaching centers has doubled to ten. The average attendance on a Sunday morning is about 400 souls. About 50 adults have entered the fellowship of the Church through baptism and confirmation—almost four times as many as in 1951. An additional student has entered the Seminary. Two young women finished one year of Bible training and an additional five have entered this past fall, most of whom will be available for parish work next summer.

The number of lay workers has increased greatly. The influx of 16 new missionaries has enlarged our missionary force to 47, an increase of about one third. We are now one of the three large Lutheran missions in Japan. In terms of physical property, we have added four new, beautiful, yet practical church buildings, and three missionary residences.

There are also evidences of growth in outlook and faith, reflected in some decisions taken during the year. While not as tangible as the above-mentioned evidences, they are nevertheless real and will, no doubt, in the years to come manifest themselves in our work. There has been a growth in our awareness of the great need that is about us. On our field we must speak of the hundreds of thousands that are without an effective witness of the Gospel. More than one missionary has been staggered at the evident need as survey was made of the field.

Hamamatsu

Leroy Johnsrud

1952—a year jammed to overflowing with activity. As the new year dawned upon us, our new work, like a small child, had taken only a few of its first uncertain steps. But in the new year, the first major steps were taken in rapid succession: a class of instruction for th seeking baptism was formed; a new business me English teachers' English Bible class was organized; blue-printed plans were being drawn in final fo Then one gray March morning a little group of ab 20 gathered at the church site to hear that soon a cross would rise upon the Hamamatsu skyline. Th small scoops of soil were broken in the Triune Na and as though God gestured approval, a warm shaft welcome sunshine broke through with the closing be diction. From that day on, a spirit of anxious antic tion captivated us all.

The morning of July 13 was dark and threaten but within the new House of God was great rejoici the first three to yield their hearts to the Redeemer w baptized and gave testimony to His saving power. fore the day ended there was more rejoicing. In evening, in spite of rain, 270, including friends f other congregations and missionaries, assembled Supt. Olaf Hansen led the dedicatory service while tor Hajime Inadomi of Osaka preached the dedica sermon. God's Kingdom work had taken a firm forward, and the "gates of hell shall not prevail aga it."

Nagoya

O. Gordon

Some Apparent First Year Fruits—Baptisms: 2 fants, 11 adults; Confirmations: 3 adults. God blessed us with a Christian interpreter. He was le us and we to him as an answer to prayer. He is in employment of an American company and has a br future with that company. Since working as our i preter he has been faced many times with the ca God. After much struggle and prayer and restless he has submitted to the hand of God which has laid upon him. He will enter the Lutheran Semi soon if he is accepted by our Conference.

Some Incalculable Fruits—225 different persons attended church worship services at least once, counting Dedication Sunday. Three hundred pe have received Christian literature through the mail result of their interest in the Lutheran Hour broad Eighty different persons have attended 51 adult ins tion classes with an average attendance of 18. A worship services there has been an average attend of 38 Japanese adults. One hundred and twenty- Bible classes have had an average attendance o About 1,800 homes were visited in the neighborho the church. About 7,500 pieces of Christian liter have been distributed, and many Bibles, New T ments, and hymnbooks have been sold.

Dr. Syrdal with missionaries Marian Hanson and John Homerstad, and a Japanese interpreter.

Third annual conference, held at Shizuoka, Japan, January 5-10, 195

Okazaki

John Homerstad

After visiting about 500 homes and giving out more than 600 invitations, we began our worship service on November 9. There were 23 adults present. This was not a very large turn-out after so many invitations had been given, but we were thankful that even these few had come. The second Sunday there were 35 adults, and the third Sunday 45 adults. Since then the attendance has been about 40. We hope to increase the attendance so that we will need a larger place to worship in. The place we are using for worship and Sunday school at present is a former doctor's office. It is a room about 12 feet wide and 30 feet long, and is adequate for our present needs. It is located on the corner next door to the church lot. We placed a sign on the church lot last summer reading, "Future Church Site." Since that time people continue to ask: "When are you going to build the church?" It is our hope to gather a few Christians before we build in the spring or summer of 1953. At least some will be interested and call the building "our own."

Our Sunday school began November 30. Miss Reikp Kawashima has been helping us with it. On the first Sunday she went out into the street and led the bashful children into the room. When it was time to begin there were only a few present. By the time the hour was over, 55 had made their way into our small room. They are now coming back each Sunday and are bringing their friends with them.

Shimada

Anna Marie Mitchell

This first complete year of work in Shimada has witnessed many changes—changes in surroundings, workers, and those who attend church. Though we had begun morning worship services in my home last year, we had the joy of moving into our new chapel in March, when it was completed. The dedication service was held on March 30. One hundred eighty people came, filling the chapel proper and the four Sunday school rooms. How it touched our hearts to hear Pastor Inadomi tell the audience gathered of God's love for them and how He sent His Son to save them, as he pointed to John 3:16 painted above the altar. The following week we had a series of evangelistic services every night conducted by Pastor Tammio. This was also a means of reaching many people. Between 60 and 100 people attended every night, and of these several came to all the meetings.

The doors of my home were opened for Sunday school on January 20. The children must have done well in advertising it, for it has grown by leaps and bounds until the three small rooms are filled to overflowing with as many as 90 children. In March we were able to move to the church, and it proved more adequate with its four Sunday school rooms.

Yaizu

Alton Knutson

Services were begun at Yaizu on the first Sunday in October, with 23 people present. The Lord had answered our prayers by giving us a Christian man as interpreter. He has been a wonderful help in the work.

After having lived more or less out of a suitcase since July, it was indeed a happy day (even though it rained) when we moved into the new missionary residence on October 28. Two weeks later we began holding services and Bible classes in our home. The attendance has steadily increased so that the walls fairly bulge on Sunday mornings. Most of the people who come are young people, but we have also been blessed with some faithful adults, for which we greatly rejoice.

We are quite overwhelmed at the amount of work that needs to be and should be done in Yaizu City. There is only one other small church in this city of 30,000 and no active Christian work is being done in the area assigned to Yaizu. In this area there are approximately 300,000 people yet to be reached for Christ.

(To be continued)

Amen, amen, amen
to the Deed.
Amen—
to the Cross and the Christ
and the Crucified Christ of the Cross,
to the tear-chapped soul that is
shattered and hung as the sun in a
sack of ashes
to the yield of the wounded, the seed
of the Lenten slain singing,
"I belong to the marsh and my leaves
to the lotus in bloom, to the
water-lapped undulant breath of
the wind."
Amen, amen, amen
to the Life that is
and the Light that is yet to be.

MAYNARD E. STOKKA

JESUS SAITH UNTO HER, "MARY"

(Luke 29:16)

The Christ who Easter morning
Called Mary by her name,
And questioned her: "Why weepest thou?"
Today is still the same.

He knows, by name, His children,
And though, bedimmed by tears,
Our eyes are not aware of Him,
He's with us through the years.

His Word speaks to us daily
And tells us not to weep;
Since He arose on Easter Day
Grim death is but a sleep.

Like Mary, we forget, too,
The promises He made,—
That He will come to us again,—
Then we, too, are afraid.

Remind us, gracious Master,
Each day while here we roam,
That we will hear Thee speak our names
When Thou wilt call us home.

GERTRUDE E. WARTCHOW

RNS PH

TO A BLOSSOMING NARCISSUS ON EASTER DAY

One shining flower has burst, on petal wings,
Its green confinement where a spirit slept
Knowing that when its long imprisonings
In bulb and calyx had at last been kept
The flower soul released could tall and free
Stretch white arms to the light exultantly.

Your prototype has burst His bonds today,
The bitter cup is drained, the sin debt paid
So that through Him all ransomed mortal clay
May meet its earth-sleep glad and unafraid
Knowing that this brief interlude must be
A freed soul's prelude for eternity.

INGA GILSON CALDWELL

The Voice From Calvary

Come, pilgrim, take your humble place
Before the cross of Him who died;
Let every kindred, tribe, and race
Behold the Savior crucified.
From Calvary's tree
To you and me
Flows wisdom from above:
Let us draw near
That we may hear
His messages of love.

Ignoble men with frenzied cry
Their evil deed have finished now:
The Christ must suffer, bleed, and die—
A crown of thorns upon His brow.
But hark! He pleads
And intercedes:
"O Father, just and true,
These men forgive,
That they may live—
They know not what they do!"

The dying thief in deep distress
To Jesus turns with fervent plea:
"When Thou Thy Kingdom shalt possess,
Oh, gracious Lord, remember me!"
His fears depart,
His shackled heart
Is free; for Jesus cries:
"Thou verily
Today shalt be
With me in Paradise!"

Beneath the cross mild Mary bows
With poignant grief, with nameless fear;
And John a bitter sorrow knows;
But Jesus speaks a word of cheer:
"There is thy son,
The loving John;
He will for thee provide.
Disciple, go!
Take heart, for lo:
A mother's at thy side!"

The daylight fades; the gloom of night
Descends at noon on Judah's hills.
The crushing load of human plight
His breaking heart with anguish fills.
The waters roll
About His soul,
No help there seems to be!
"To Thee I cry,
My God, O why
Hast Thou forsaken Me?"

His fevered frame is tortured, torn,
His soul in sorrow is immersed;
And o'er the tumult and the scorn
We hear the plaintive cry: "I thirst!"
With unconcern
The watchers turn
Their Victim to berate;
With callous heart
They would impart
The vinegar of hate!

'Tis ended—all the toil, the pain,
The Father's holy will is done;
Despairing souls can hope again:
Salvation full and free is won.
The ransom's paid,
Atonement made,
The foe must take his flight.
"'Tis finished now!"
The Victor's brow
Is crowned with glory light!

The fury of the storm is past,
And Calvary waits with bated breath;
The Savior bows His head at last
To keep His rendezvous with death.
Once more He speaks,
A haven seeks
Before the bitter end:
"Oh, Father just,
Into Thy trust
My Spirit I commend!"

For "Seven Words" of guiding light,
O Lamb of God, our thanks we bring;
For grace to "pilgrims of the night,"
For love divine Thy praise we sing.
Grant us that we
Thy servants be
Until our day is done—
Until we stand
In Glory Land
And worship at Thy throne!

JOSEPH C. THOMPSON

The Stone Rolled Away

Harold B. Kildahl

Text: Mark 16:1-7
EASTER SUNDAY
April 5, 1953

Wearied women, worn by a long-kept vigil, by the light of the rising sun made their way toward the tomb where Christ was laid. They loved Christ and would perform their last act of love by anointing the body of the Lord. You can almost hear them speaking softly on the way—"Who shall roll away the stone?" One obstacle lay in the path of accomplished purpose. That one obstacle was their concern. And then, like a sound of trumpets accompanied by the roll of drums, these words follow: "And when they looked they saw that the stone was rolled away." It was Easter morning, the day of heaven's victory.

The victory of heaven is also your victory, for in your life, by the grace of God, obstacles can be overcome, stones can be rolled away, and accompanied by the rolling drums and the sounding trumpets you too can rise to a newness of life, and bring from the depths of your soul the audible words: "I believe."

That's what Easter is all about, isn't it? It's victory—heaven's victory, and yours.

Now is no time to explore the proofs of Christ's resurrection. Now is no time to stir about in the musty tombs for logical and sensible explanations of how it happened. Now is no time to be casual—it's Easter, the day of victory—heaven's victory and yours.

Victory? I speak not of eternity now. Life is the burning issue before you. Live now as Christ would have you live, and eternity will care for itself. Before you always is the person of the Risen Lord, on which your Christian life is based, on which your Christian hope must rest, on which your faith must be fixed and fastened. And I say, the stones that block your way to accomplished purposes can and must be rolled away. And there is none of us who is free of stones.

The stone of half-hearted loyalty is one thing, and the stone of frustrated living is another thing. Go on, name them—indifference, luke-warmness, a biting tongue, a stubborn spirit, a selfish attitude—the calendar is long. But take it, friend, by the grace of God: the stones of life can be, they must be, rolled away until free access of your soul to the cross of Christ and the throne of our gracious God is real.

Heaven's victory and yours. That's Easter Day. O give thanks unto God who gives you the victory through the Lord Jesus Christ this day and forever and evermore. Amen.

Many Have Been Asking

Philip S. Dybv

It is now about a month since the Board of Hor Missions presented their plans for 1953 to the Chur in general through Lutheran Herald. We then a nounced our hopes of establishing 31 new congreg tions in 1953 or approximately one every 12 days. Th however, depended on several factors. Would we g the pastors and would we have the money?

Since that time several have been called to go o and start new churches. The Rev. Harold Larson Chicago has accepted a call to Tucson, Arizona, a other experienced pastors are holding calls at the prese time and giving them very serious consideration. Th seems to be no doubt but that pastors will be availab

The Stewardship Department reports that thus the budget income is just a little ahead of last yea percentage income at this time. In other words, a li higher percentage of the new and larger budget 1953 has come in than was true of the smaller bud a year ago. This is too early in the year to consider t as more than a straw in the wind. But it is a straw the wind.

The young congregations with loans from the Chu Extension Fund are more than meeting expectations repaying their loans ahead of schedule and by refina ing. We still have good hope of receiving $700,000 Church Extension Fund money through this so alone.

Perhaps the biggest question mark is hung over sale of Home Mission Trust Certificates. The Bo laid out a program calling for $850,000 of new mo brought in through this plan. This would requir little more than $70,000 a month, and this is what ple have been asking about. Is the money coming

We are happy to report to the church that we receiving not $70,000 a month but approximately $ 000 a month. If this continues, our planned quota wi reached early next fall. This is good because it rem the biggest question mark and encourages the B to proceed with all their plans. Pastors are there being called for all the vacant fields approved for o pancy this year. Architects are being engaged, and work is going forward on all fronts.

About one fourth of the money comes in from gregational building funds and three fourths of it individuals. The average individual investment to is $780 with lowest being $100 and the highest a above $7,000.

Meditations for the Family Altar

Joel Njus

TOWARD THE FIRST SUNDAY AFTER EASTER

The Epistle: I John 5:4-14

The Gospel: John 20:19-31

Monday, April 6

WORSHIP OR DOUBT

Read Matthew 28:11-20

And when they saw him they worshipped him; but some doubted.

The glory of Jesus as the Son of God was revealed in His resurrection from the dead. While He had lived among men in the form of a servant, He had needed and received help. As a baby, Mary had cared for Him. As a man, He had no home and so others opened their homes to Him. He had to borrow the beast for His entry into Jerusalem, was cared for in death by His friends, and buried in another's tomb. His miracles and teachings had indeed called forth faith in Him as the Son of God, and worship too. But after Easter morning there is a difference. Twice Matthew speaks of the response of those who saw the Risen Lord in terms of worship. Faith in the fact of the resurrection shows itself in worship of Christ as Lord. Lack of faith shows itself in doubt. What is your response to the Risen Christ—worship or doubt?

I believe, Lord, help Thou my unbelief.

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Tuesday, April 7

THE TRUE AND THE FALSE

Read Psalm 15:1-5

O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?

Scripture distinguishes between true and false religion in terms of faith and life. He who denies the Word of God and rejects Jesus as the Son of God is of the spirit of error. From this preserve us, Heavenly Father. But true religion is not merely the matter of the right label on the outside. Paul warns Titus of those who "profess to know God, but deny him by their deeds." And Jesus, in speaking of the false prophets, says, "Thus you will know them by their fruits. Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

There are many descriptions of the characteristics of true religion in the Bible. This psalm is one of them. We know salvation is not by works. But we also know our lives show who is in control—God or Satan. Jesus, you remember, said, "Not more than one master to a life."

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Wednesday, April 8

THE FRIENDSHIP OF THE LORD

Read Psalm 25:1-22

The friendship of the Lord is for those who fear him, and he makes known to them his covenant.

Friendship involves a mutual sharing of mind and heart. I can love my enemy while he is yet my enemy, but until his hostility is overcome, we cannot enter upon the relationship of friendship. Friendship is the result of a long and close association with another. It is intimate, deep and personal.

The friendship of the Lord is for those who fear Him. Humility and reverence characterize those who walk with God. To such, God makes known His plans. He shares with them the thoughts of His heart. Jesus called His disciples "friends" rather than "servants" because to them He had revealed the secrets of the Kingdom. A flippant familiarity with God that approaches insolence is not evidence of such a friendship, but rather the lack of the very thing basic to friendship with God. For the friendship of the Lord is for those that fear Him.

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Thursday, April 9

ENVY NOT WRONGDOERS

Read Psalm 37:1-9

Fret not yourself because of the wicked, be not envious of wrongdoers!

Those we envy, we tend to admire. When a Christian views the life of a worldly person, he may be moved to envy this person the things he is enjoying, which he as a Christian does not have. Yes, a Christian may even envy the unbeliever the delights of the flesh which he seems to enjoy without the slightest qualms of conscience. The conclusion drawn is this: "I am missing out on a lot of pleasure because of my faith. I am at a big disadvantage in life because I am walking the narrow way." Envy, you see, is closely related to admiration.

Do not envy wrongdoers! Do not wish yourself in their shoes! Above all, do not be misled into imitating them. For they will soon fade away like grass. The glitter of their lives is false. It will soon fade away and the rottenness be exposed. Rather, delight in the Lord, and He will give you the desires of your heart.

Dear God, teach me to wait upon Thee.

Friday, April 10

CHOICES

Read Psalm 84:1-12

I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

Life is full of choices. Sometimes it is a choice of one thing out of many things. But basically life becomes a choice of one of two things. An either-or. When we see life in terms of two choices, there is less danger of confusion. Long ago Moses was faced with a difficult choice. He could choose to remain in the palace of the King, or he could take his place with the people of God who were in slavery. The glitter of gold did not blind his eyes to the real decision that had to be made. He chose to share the ill-treatment of the people of God rather than the pleasures of the son of the King's daughter. He made this choice because he believed the promises of God. With Paul, he believed such suffering not worth comparing with the glory that is to be revealed to God's people.

Dear God, I would be Thine. In choosing, help me to choose Thee. Amen.

Saturday, April 11

IN THE DAY OF TROUBLE

Read Psalm 86:1-17

In the day of my trouble I call on thee, for thou dost answer me.

When trouble comes, we turn to our friends for help. We know they will not turn us down. To the extent of their power to help, they will answer our call. Many a person has experienced that when everything else failed, his friends stood firm and saw him through.

Earthly friends are indeed a help and comfort in the day of trouble. But there are very definite limits to their ability to help us. How good then to have a Friend who is always near, who is always able to help, and who always answers our call. God is that kind of a friend. If you are in trouble, go to God for help. He is merciful, gracious, abounding in love, and has unlimited power to act. He has never turned down a needy soul yet. He never will. Only come believing and you will find rest for your soul.

Dear God, help me for I am poor and needy. In Thy power and love, come to my rescue. In Jesus' name I pray. Amen.

Here and There on the Christian Front

Edited by Raymond M. Ols

CATHOLIC FASHION SHOW

San Francisco Catholic school girls have held two fashion shows to "return modesty to the fashion world." The girls wore gowns created by a San Francisco apparel shop, especially to meet the standards of a campaign that has been under way in the 13 Catholic girls' high schools of the city. The chairman of the project, 17-year-old Doris Munstermann, said, "What we want are clothes that are both modest and smart. No modest clothes have been available in our department stores, and we hope to convince buyers and fashion designers that a real demand exists for such styles." Diane Lilly, 17, made this comment, "Only girls who have no integrated personality have to attract attention by immodest clothes." Sister Helen Clare of the Sisters of St. Joseph summarized the project as an active disapproval of "exposure and exaggeration."

BABY CHICKS FOR EGYPT

RNS Photo

Thirty thousand baby chicks left Idlewild Airport, N. Y., in a specially-equipped, a conditioned plane only a few hours after their birth for a palatial roosting place on th banks of the Nile River in Egypt. The chicks are the first of 100,000 being sent as part a program to increase egg size and egg and chicken production in that country. Sponso of the program are The Heifer Project, intercreedal rehabilitation agency, the Christi Rural Overseas Program (CROP) of Church World Service, and the U. S. State Depa ment's Point IV Administration.

LADIES' DAY IN CHURCH BUILDING

RNS Photo

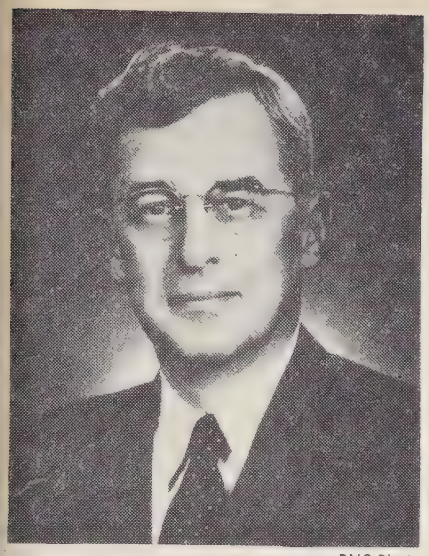
Women at Hope Union Church, Rosemead, California, wield saws and hammers on "Ladies Day" to help build a new 1,000-seat church building for the congregation. On the special day the women leave their husbands and fathers at home to do the dishes and other household chores and turn out on the construction grounds loaded with nails and building equipment to do their part. The proposed $150,000 structure (that's what the man said: 1,000 seats for $150,000) will be completed for half that cost by the savings in labor and discounts allowed on some construction materials. The pastor of the church reports: "The women are doing such fine work that we have them on the job at least one Saturday a month."

MALAN CLAIMS GOD'S APPROVAL

Prime Minister Daniel F. Mala when he started his campaign for v tory in the April 15 election, made h segregation policy the main issu claiming that this policy was based God's action in creating men of "n ural differences." Dr. Malan stated this way: "It is true that every Chr tian will readily accept the propositi that all men are equal before God a should therefore be regarded a treated as human beings with hum rights. But apart from the fact that is difficult to see how this can be plied to equal franchise rights, matter surely cannot end there.

"Apartheid (segregation) is found on yet another almighty deed of cr tion, namely, on the natural differen between race and race, color and col including also the differences of tionality, language, and culture. It no policy of suppression, neither principle nor in its historic course

HEADS CHAPLAINS COMMISSION



RNS Photo

The Rev. Marion J. Creeger of New York, director of the National Council of Churches' Committee on Ministry to Service Personnel, has been named director of the General Commission on Chaplains, interdenominational agency for Protestants. He will take charge of the Commission's headquarters on May 1. Mr. Creeger, a Methodist, succeeds Thomas A. Rymer, first layman to head the agency, who is retiring after seven years' service as director. The Commission is a co-ordinating body for Protestant denominations in their work with the armed services and the Veterans' Administration.

in its present form or future application."

In his speech the South African leader called the United Nations "meddlesome and aggressive" in "stirring up unrest and revolt among primitive peoples of the world." Apparently he prefers to have the primitive people stay primitive.

EVANGELISTIC OPPORTUNITY

Protestant clergymen in Rhode Island, considering the released-time religious instruction program planned for Providence schools in the fall, heard two Christian educators call the program "the biggest evangelistic opportunity ever presented the Protestant churches in this generation." The speakers were Dr. Erwin Shaver, an executive of the National Council of Churches, and Dr. Walter M. Howlett, executive secretary of the Greater New York Coordinating Committee on Released Time, composed of Jews, Protestants, and Roman Catholics.

Dr. Howlett, commenting on the 1948 Supreme Court decision in the McCollum case, said he thought this forbidding of use of public school buildings and facilities would be changed in due time. Dr. Shaver said he thought the ruling established "a ridiculous degree of separation of Church and State." He saw the Court's decision upholding New York City's released-time program as emphasizing co-operation instead of separation. He felt this later decision gave any child the right to leave the public school classroom for religious purposes at any time so long as this is authorized by the child's parents. He told the clergymen that between 2,500 and 3,000 communities in the country now have the released-time program.

SOCIAL SECURITY FOR CLERGY?

As could be expected, a bill has been introduced into the House of Representatives (H.R. 3608) extending social security to clergymen on a voluntary basis. The bill was introduced by Rep. Robert W. Kean (R., N. J.). Observers in Washington are doubtful about any possibility of early passage, even though it has administration backing.

The Kean bill would operate as follows: The coverage would first have to be offered to the clergymen by the religious body which employs them. A petition for waiver of ministerial exemption would then have to be endorsed by at least two thirds of all the clergymen employed by that religious body. When such endorsement had been attained, those who desired coverage would come under the act. Clergymen who did not want social security coverage would continue to be exempted. All newly ordained or licensed ministers would automatically be subject to this coverage, however, following the two thirds endorsement. The bill would leave it up to each Church to decide what unit is deemed appropriate to designate as the "employing body."

REPAIRING ORGANS

RNS Photo

Raymond O. Rowe of Dallas, Texas, 47, an expert in repairing and tuning church organs, is shown working on one of the intricate instruments. With him is his wife, Vivian, who always assists him in his repair work, besides acting as his business secretary. The Rowes travel throughout the Southwest where they maintain, repair, and tune hundreds of church organs.

WORTHY OF NOTE . . .

An Anti-Race Track League has been organized in Forrest City, Arkansas, as a result of a meeting called by the Ministerial Alliance. . . . The Vatican and Spain are negotiating a new concordat to define the relationship between Church and State, according to the official organ of Spanish Catholic Action. No details of the concordat provisions were mentioned.

RESTAURANT PRAYER CARDS

RNS Photo

Folders with three prayers written by Protestants, Roman Catholic, and Jewish clergymen have been distributed to restaurants at Mamaroneck, N. Y., to invite patrons of all faiths to offer silent grace before meals. The idea had been "catching on" in other localities as well. In this photo, the Rev. William R. Fairman of St. John's Lutheran Church (left), who initiated the project, presents a prayer card to Anton Hitzler, owner of a restaurant. The Mamaroneck Chamber of Commerce has approved the plan and is financing the printing and distribution of the folders.

Schools and Colleges

Edited by the Department of Higher Educat

LONG-RANGE PLANS OUTLINED BY AUGUSTANA COLLEGE

Dr. L. M. Stavig, president of Augustana College, has recently made two announcements which outlined the future development of the college. The first was the announcement that a city-wide appeal for $200,000 was now being launched in order to obtain funds with which to complete the proposed $440,000 library. It is hoped that the library can be constructed within the next year. The second announcement disclosed a long-range development program, of which the Library Achievement Fund is a part. The plan is expected to add almost two million dollars worth of buildings to the campus by 1960. The plan calls for an additional two million in college buildings by 1975.

The growth and expansion of Augustana College, together with the crowded and inadequate condition of the present library housed in the Old Main building, make a new structure necessary. The temporary buildings, added after the last war in order to accommodate the record-breaking enrollment of veterans, will be replaced by permanent buildings. Dr. Stavig pointed out that $240,000 is now on hand towards the financing of the new library, but that an additional $200,000 is needed in order to obtain the type of space, equipment, and facilities needed for a modern collegiate library.

The long-range development program consists of three parts or phases. Phase one has been completed and represented the planning and construction necessary to bring the college to its present stage of development.

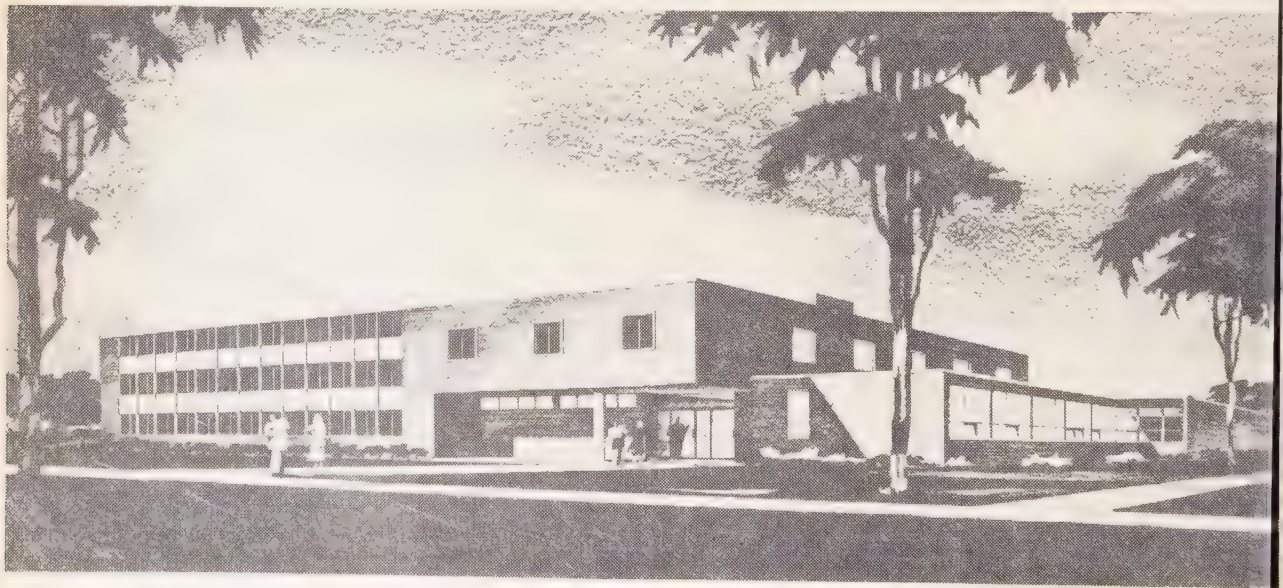
Phase two, planned for the decade 1950-60, is known as the Centennial Achievement Fund and will culminate in Augustana's 100th anniversary celebration on the campus in 1960. The first building planned for phase two was a dormitory for women, Tuve Hall, completed in 1951 at a cost of $520,000. It was named in honor of Anthony G. Tuve, a past president of the college. The current library project is the second building in phase two. Two other structures to be added by 1960 are a new dormitory to house about 160 men and a student union. The total cost of the four buildings in the 1950-60 phase is approximately $1,900,000, of which 35 per cent has been achieved or is on hand.

Phase three covers the years from 1960-75. It includes five buildings and the expansion of the college campus southward. Included in the list of proposed structures is a field house-auditorium, chapel, music hall, science h and creative arts building. It is e mated that these buildings will c $1,800,000.

Commenting on the long-range de opment program, Dr. Stavig sa "Such a plan was necessary in or to make an orderly transition a change from a small college to an stitution which has every promise having a minimum of 1,000 stude by 1955."

"The faculty and board of direct feel," continued Dr. Stavig, "that it necessary to visualize for the pub what our plans are. A good liberal a college does not just happen in a d It is a growing organism that depe for its nourishment not only upon ulty and students, but upon a la number of people who sense the val and promise in an institution that constantly working to become bett

The Board of Christian Educatior The Evangelical Lutheran Church, which Augustana College is a part, endorsed the long-range developm program. Dr. Stavig said that the rector of Higher Education, Dr. ville Dahl, would be in Sioux F during the library campaign in or to assist with the appeal and conti the studies of the long range progr



Proposed library for Augustana College, Sioux Falls, S. Dak. Harold Spitznagel, architect

Lutherhaven

(Continued from page 297)

en the Church at its grass roots will also make for greater interest in the affairs of the synod. The Fillmore and La Crosse circuits now have such a project which is their very own.

Some also hold that the average Bible camp as now conducted is often too large and is composed of too heterogeneous a group for the most effective work. The facilities at Lutherhaven and the constituency it will serve will make possible smaller and more homogeneous units where a more intensive program can be developed.

In addition to summer Bible camp sessions, it is planned to conduct other circuit and church-wide activities. These include periods for youth leadership schools, Sunday school teacher's institutes, Brotherhood, WMF, and Luther League retreats, pastoral conferences, congregational leadership training sessions for deacons, trustees, and officers, as well as League outings and congregational picnics. Other possibilities for use will no doubt suggest themselves as the venture progresses.

There will also be openings for groups outside the circuits to use the facilities.

Thy Will Be Done on Earth

(Continued from page 302)

Saturday morning. They will headline each day and bring the entire revelation of God to focus on the meaning for us in this age of God's will to be accomplished in our lives for the salvation of the whole earth.

As in our previous conventions, the blessings of Christ will follow a church-wide prayer participation, a diligent discipline by the Word of all the activities of the youth in the convention, and a reverent presentation by the speakers of Christ with His claim for all of life to come under His dominion. Those who make their plans early will find their Leagues most blessed, for God uses time to prepare the hearts of those who will attend. Plan and pray!

Correspondence

"THE OLD AND THE NEW"

►I want to write a few lines in answer to the letter which appeared on page 216 of the March 3 issue. Some of that letter was good, but on several points the writer is wrong. First, he belittles the sermon in the service, and secondly he claims that sermons should not be emotional. But this is just what we need now in these critical days with wars and rumors of another world war. We get comfort and blessing from the sermon and the pastor's prayer.

He further writes that he had seen a pastor of another denomination dancing with his members, and he thinks that isn't so bad. Well, I am an old man and have always belonged to the Lutheran Church. We have had seven pastors during these years, and every one of them warned the members that they should not go to dancing parties because they are ungodly, and that we should not go to places where we cannot take Jesus along.

HENRY MATTHEIS
Lennox, S. Dak.

CAREFULLY AND PRAYERFULLY

►I have been reading with interest the many letters favoring the adoption of the "New Bible." It is my humble opinion that we are barking at the shadow and permitting the thief to enter unnoticed. If I understand the basic teachings of Scripture and the explanation of the Third Article of the Creed in Luther's Small Catechism correctly, the matter of archaic or modern language is more or less unimportant. It is the Holy Spirit that through the Word leads men to repentance and faith. Our concern should be for truth, objective truth, not subjected to modern rationalism. Many archaic words have meanings truer to the originals than our modern language.

If the King James Version or American Standard Version contains errors, let's correct them and not gobble up a new version (which contains far more errors) that is acceptable even to the Unitarians. Many of our pastors, I am afraid, do not realize the seriousness of the trend fostered by the "New Bible" to reduce Jesus Christ to mere manhood. To be sure we can cry, "Our faith is sure, it makes no difference," but what about those in confusion? It is too bad that many of our pastors have fallen for the glib line of propaganda, "more readable," as if "more readable" is the criterion of truth.

It is my humble opinion that acceptance of the "National Council Bible" is but a step in the process of opening the door to a humanistic gospel. We rebel at the Mariology of the Roman Catholic Church but fail to see the Humanology (in regard to Christ) of the Reformed Churches. Surely, I want people to read the Bible but not at the expense of their faith. Call me pessimistic if you like, all I ask is that we consider our action to accept the "New Bible" carefully and prayerfully, thinking not only of today but also of tomorrow. Let us not be hysterical in criticism nor gullible in uncritical, unevaluating wholesale adoption of the "New Bible."

(THE REV.) PHILIP E. NIEFT
Worcester, Mass.

PREACHING ON A TRAIN

►The inspiration came while I was in the dining car of the Union Pacific train. After an eventful conference trip I was homeward bound to Hawthorne, California. It was Sunday morning, and I picked up the breakfast menu to make a selection. I was immediately fascinated by the colorful picture on the menu cover. Here is the description beside the picture: "The Great White Throne towers a half mile above the valley floor in Zion National Park in southern Utah. It is one of the most inspiring and majestic rock formations on the face of the earth. Its sheer slopes seem forever changing with magic light." As I looked at that picture I thought of the verses from Revelation 20:11-13, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were

judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." I pondered on this judgment scene. I also thought of the story told by O. L. Hailey to the Texas rancher. This story related to a scout who had discovered water on the desert but went on his way without telling the rest of the people in the caravan who were dying from thirst. Could I, with the Water of Life, keep it to myself?

Going back to the club car the urge was upon me to announce a morning service at 11:00 A.M. But first I went around and asked each one if they had any objection. All were in favor except one lady who was playing solitaire. She had her religion with her, and she wanted to keep it in cold storage just as it was. The conductor and chief steward gave their consent, and we assembled at 11 o'clock. The word didn't get around to all the cars, but the club car was full nevertheless. We first had introductions. There were people from many states with a variety of denominations including Episcopalians, Methodists, Lutherans, Universalists, Jews, Catholics, and several others. A Catholic secretary asked his employer if he could be excused. Then we sang, "What a Friend," and "My Faith Looks Up to Thee." "Count Your Many Blessings" and "America" were request numbers. I read I Corinthians 13 and prayed. Then preached for more than twenty minutes on I Corinthia 5:20, "So we are ambassadors for Christ, God making H appeal through us. We beseech you on behalf of Christ, ye reconciled to God." When I finished one lady said, "Le sing 'Just As I Am Without One Plea.' If there had be an altar, I think I would have had an altar call. The sponse was indeed heartening. Opportunity was given witness to several throughout the day. One was a supervis of industrial relations for the Pullman Company, anoth was a lawyer and vice-president of Clinton Food, Inc. O lady told me they talked religion all afternoon. The wai in the diner said any number commented on the service. congenial atmosphere prevailed throughout the day.

It gives a deep satisfaction to obey a divine urge. I pr for grace to do it regularly. The urge, the inspiration, a the strength came from God. To Him belongs the glory.

(The Rev.) A. C. Anderson
Hawthorne, Calif.

The Correspondence page is intended to be an open foru for the use of our readers. The views expressed on this pa are those of the writers, with which the editor may or m not agree. Brief letters on pertinent subjects are invited. goes without saying that nothing contrary to the teachi of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. Marvin A. Rygh, Larsen, Wis., has accepted a call to Canton, S. Dak., and will move there in May.

The Rev. Joseph Tetlie, Madison, Minn., will in April move to his new parish at Littlefork, Minn.

The Rev. Norton C. Engelstad, Columbus, N. Dak., has accepted a call to Bristol, S. Dak., and will be installed there May 10. This parish is temporarily being served by the **Rev. A. E. Distad.**

The Rev. Norman G. Anderson, professor of sociology at Concordia College, Moorhead, Minn., is serving as supply pastor at First Lutheran Church, Hunter, N. Dak.

The Rev. Einar Jorgenson, Bricelyn, Minn., will late in June begin his pastorate at St. Olaf's Church, Cranfills Gap, Texas.

The Rev. Johan A. Bergh, Watford City, N. Dak., has accepted a call to become associate pastor of Trinity Church, Brooklyn, N. Y. He will move late in June.

The Rev. Everett N. Nelson, formerly of Wessington Springs, S. Dak., was installed by District President Reinertson March 1 as pastor of Hauge Church, Kenyon, and Emmanuel Church at Aspelund, Minn. The same day the new parsonage of the parish was dedicated. **The Rev. R. S. Chelmen** has served this parish as interim pastor.

The Rev. F. T. Lokensgard, Humboldt, Iowa, has accepted a call to Glendive, Montana, and will begin his ministry there some time in June.

The Rev. Sterling Johnson, evangelist of the Canada District, has recently held services in all the ELC churches in Vancouver and New Westminster, British Columbia.

The Rev. Arthur M. Knudsen, pastor of Our Saviour's Church, Muskegon, Mich., has accepted a call to Moreland Church, Chicago; he will begin his new pastorate early in June.

Miss Ruth Petersen, a graduate of the Chicago Lutheran Deaconess Hospital's School of Nursing and of the Minneapolis Lutheran Bible Institute, was commissioned a missionary to Zululand at a service March 22 in her home church, Hauge in Chicago. She will sail for South Africa in the course of the spring.

Dr. Oscar C. Hanson, president of Lutheran Bible Institute, gave pastoral addresses, based on II Timothy, at a retreat held March 9-10 at Camp Norge by the pastors of the Atlantic Circuit.

Dr. J. R. Lavik, president of Luther Seminary, Saskatoon, Sask., has been appointed a member of the National Religious Advisory Council of the Canadian Broadcasting Corporation.

The Rev. I. B. Tweet, Klamath Fa Oregon, will move May 24 to his r parish, Oxnard, Calif.

The Rev. Gerald Mundfrom is r pastor at Granville, N. Dak.

The Rev. Wm. A. Hood has signed from his parish at Lily, S. D

The Rev. Edward S. Barsness, la ordained, is pastor of a newly org ized Idaho parish consisting of latch Church at Potlatch, Beth Church at Kendrich, and Zion Deary.

DISTRICTS

Eastern

Chicago, Ill. Also this year the churches in this city will unite in joint Good Friday services, held year in Grace Church and in St. T othy Church. The following pa will speak at Grace Church: Ray ness, O. M. Langehough, E. M. He H. A. Larsen, H. C. Bakken, M Seal, and Owen Gangstead. The sp ers at St. Timothy will be: T. P. M L. M. Osness, Isadore Schwartz W. Solberg, O. L. Grefthen, Gu Straumanis, and Talbert Ronning.

North Dakota

Williston, N. Dak. As a canvas building funds carried on by Firs theran Jan. 12-Feb. 27 totaled $37

in pledges, construction work on a new church and Sunday school unit will presently begin. The new church, with a nave seating 900, will be made up of several units built in a quadrangle around a central court. The units will contain a banquet hall and recreational quarters for youth activities. A three-story unit will contain Sunday school classrooms and a chapel. The pastor of this parish is Dr. Casper B. Nervig.

South Dakota

Webster, S. Dak. Miss Elaine Solomonson, graduate of Luther College, Decorah, Iowa, was installed March 8 as parish worker in St. John's Church, parish of the Rev. Reuben A. Wangberg.

Canada

Camrose, Alberta. Canadian Lutheran Bible Institute located in this city intends to begin this spring the erection of a new men's dormitory at a cost estimated between sixty and eighty thousand dollars. In this venture the institution will follow its usual plan: laying the matter before God in prayer and acquainting people with its needs, without any actual canvass for funds. A new full-time teacher has been called. During the institute's "Fellowship Week," March 2-8, guest speakers were: the Rev. Allan D. Hansen (UELC), Lynwood, Calif., and Miss Mildred Hasselquist, formerly of Nepal. The dean of the institute is the Rev. A. M. Vinge.

NEW ELC PARISH IN TEXAS

The above picture shows the groundbreaking which took place Feb. 20 in Midland, Texas, for the erection of a parsonage, which in turn will be the beginning of a new ELC church in this capital of western Texas Permian Oil basin. The parsonage will be the home of the Rev. Erling H. Peterson, who later in the spring will move from Dallas to Midland to found a new church there. He is shown in the center of the picture. The lady wielding the spade is Mrs. Adolph Anderson, formerly of Pope County, Minn., now of Midland. To the left is her husband, who together with Lloyd Loven of Dallas, formerly of Decorah, Iowa, will build the parsonage.

OBITUARIES

The Rev. Thomas J. Knutson

The Rev. Thomas J. Knutson, Ottawa, Ill., died Feb. 23, in his 78th year. Funeral services took place Feb. 27 at Trinity Church in Ottawa; speakers were the Rev. Harold I. Nelson, pastor loci, and the Rev. M. A. Hall, superintendent at Pleasant View Luther Home. Knutson was born July 28, 1875, at Story City, Iowa. He attended Jewell Lutheran College and Red Wing Seminary, graduating from the latter institution in 1902. He held the following pastorates: East Immanuel, St. Paul, Minn., 1902-05; Grafton, N. Dak., 1905-08; Radcliffe, Iowa, 1908-16; Jackson, Minn., 1916-26; Lisbon, Ill., 1926-31; Ottawa, Ill., 1931-37; and the Freedom-St. Peter parish near Ottawa, 1937-49. He also served for ten years as superintendent of Pleasant View Luther Home in Ottawa, 1937-47. After his retirement he lived at the Home. In 1896 he married Miss Linda Knudson of Jewell, Iowa. Survivors include one daughter and three sons, one being Dr. Joseph L. Knutson, president of Concordia College, Moorhead, Minn.

The Rev. Bert A. Olsen

The Rev. Bert A. Olsen, Albert Lea, Minn., died March 6. Funeral services were held March 9 at St. Olaf's Church in Fort Dodge, Iowa. Speakers were Pastors E. S. Ede and M. S. Knutson. Olsen was born Sept 1, 1884, at Lake Wilson, Minn. Was graduated from St. Olaf College in 1910 and from the United Church Seminary in 1915. In 1917 he obtained the B.D. degree from Augustana Seminary, Rock Island. After serving the Seneca parish in Illinois for six years, he became pastor at Badger, Iowa, in 1921. In 1924 he resigned because of failing health. For some time he lived at Fort Dodge, serving as assistant pastor of the Augustana parish there, so far as his state of health would allow. Later he lived in Albert Lea, Minn. He is survived by his wife, nee Ellen Nelson, and by four sons and four daughters.

ANNOUNCEMENTS

Sisseton Circuit WMF will meet in spring convention April 16 at Hammer, S. Dak. Speaker: the Rev. C. M. Hanson.

South Dakota District Pastoral Conference will meet April 7-8 at Watertown. Dr. T. F. Gullixson will speak the first day on his work with the President's Commission on Immigration and Naturalization, and on the second day he will lecture on "Some Contemporary Scandinavian Preachers." The Rev. F. M. Norstad will conduct seminars on "Psychiatry and the Parish Ministry."

Estherville Circuit WMF will meet May 5 at Little Sioux Church, 7 miles southwest of Milford, Iowa. Speaker: Missionary Sylvia Berge from Bolivia.

To be given away. Altar rail, diameter about 10 feet, light finish, practically as good as new. Write A. J. Brandsoy, secretary, United Lutheran Church, Frost, Minn.

Sioux City Circuit WMF will meet April 21 at Morningside Church, Sioux City, Iowa. Speaker: Mrs. L. M. Stavig.

Southern Minnesota District Brotherhood will meet May 2-3 at Bethlehem Church, Mankato, Minn. Speakers: The Rev. M. A. Dahlen, Dr. O. G. Malmin, Dr. Orville Dahl, and Dr. Herman Siefkes.

Southern Minnesota District Pastoral Conference will meet April 7-8 at Curtis Hotel, Minneapolis. Speakers: Dr. Warren Quanbeck, Dr. L. N. Field, the Rev. Richard Evenson, Dr. J. L. Knutson ("Church Union Trends"), Dr. E. C. Reinertson ("Population Trends in the District"), Dr. Paul Holmer ("Law and Gospel Reexamined," "Gospel and History Reexamined," "Gospel and Knowledge Re-examined").

Yankton Circuit WMF will meet April 23 at Mission Hill, S. Dak. Speakers: the Rev. C. M. Hanson and Mrs. Natwick, president South Dakota District WMF.

Milwaukee Circuit WMF will meet May 14 at Our Saviour's Church, Oconomowoc, Wis.

Sermon on the Mount. Anyone who has not seen the new large-type pocket-sized "Sermon on the Mount" (published by the American Bible Society) may receive a free copy by sending his address on a postcard to Alton L. Hall, 17331 Nichols St., Huntington Beach, Calif.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

¼ section farm for sale in Mille Lacs Co., Minn. Fine neighborhood, near church on good road; mail, school and milk routes few rods from buildings. REA, good water. Improvements replace cost over $9,000. Buy for $6,500. Terms. Owner unable to operate. 303-1A

80 acres about 2 miles from town in Mille Lacs Co., Minn. About 55 acres under cultivation. House, barn, small out buildings, good well. Place vacant at present, will rent unless sold soon. 303-2A

For sale—80 acres for sale with 50 acres under plow, good buildings, Freeborn Co., Minn. ½ mile from ELC church: 1 mile from school. 303-3A

80 acres all improved land for sale in Sherburne Co., Minn. Good set of buildings with REA. Will sell either as stands or farm alone. 303-4A

120 acre farm in northern Iowa, close to mail rt., school bus, and Lutheran church. REA and gravel road. Will sell reasonably. No trade in is considered. 303-5A

158 acre farm for sale in southern Minn. Good buildings and lot. Electricity, school and mail route. 303-6A

For sale—160 acres in Beltrami Co., Minn. 80 acres fenced with sheep netting and barbed wire. 20 acres field land, much heavy oak and popple timber for logging. 5 room house, other buildings, drilled well, REA. 1 mile to Lutheran church, 10 miles to town. Priced for quick sale at $4,200. 303-7A

94 acres, heavy soil for sale in Blue Hill Township, Sherburne Co., Minn. Small buildings. 303-8A

80 acres all in cultivation except for road allowance. Stevens Co., Minn. All fenced. Price $55 per acre without crop. No buildings. 303-9A

189 acre farm, 100 acres under cultivation. Balance good timberland. Plow land is level and highly fertile. New house, good roads. Located in central Wis. near highways 12 and 16. Close to Lutheran church, school, and town. 303-10A

200 acre farm and personal property for sale in Lutheran community in Trempealeau Co., Wisconsin. 100 acres tillable, good soil, completely modern barn 66x32, 28 head of livestock, chickens, complete line of machinery; large modern house, REA. Close to highway, church, and school. Price $22,500. Possession in 30 days. 303-11A

27 acre farm for sale in fine rural Lutheran community in LaSalle Co., Ill. Near several small towns, good factory, electricity, good house, garage and barn. Priced reasonable. 303-12A

Acreage for sale. 11 acres Miner Co. town South Dakota. ELC church, good public schools, modern house, and other buildings. Immediate possession. 303-13A

Businesses

For sale—Super market in southern Minn. city of approximately 18,000. Has been in business fourteen years. Ill health reason for selling. 303-14C

Garage and farm implement business in Crow Wing Co. town, Minn., farm and resort area for sale. 60x110 building, brick and tile construction. 6 stall shop with modern shop equipment. Office, show room, and parts department. Good location. Handling IHC machinery and parts. Gas, oil, greases, etc., also. Excellent opportunity. $10,000 handles. All stock at net. 303-15C

For sale—small service station and bulk route in northern Minnesota on new U. S. highway just completed. 1951—2-ton Ford truck with 2 new Brodie pumps to go sale. 30

Excellent going business for sale. volume, two popular implement lines. seat town, large Lutheran community, Must sell soon, owner is in ill health. 303

FOR RENT

73 acre farm for rent in 1954. Has tricity, double garage, fair house and buildings. Near small town in LaSalle Ill. 1 mile from active Lutheran church. 303

Widow with young son will share hon south Minneapolis with employed coup 303

POSITIONS WANTED

Housekeeping position or hour work one or two elderly people wanted by Sc navian widow. Prefer town or city. 303

Middle aged lady desires position as tical nurse or care for elderly woman. fers northeast South Dakota or west ce Minnesota location. 303

High school graduate, planning on ente college in the fall, desires a position for mer months. Experienced in child care, ho keeping, tutoring—both musical and sch tic, Bible camp water-front and kitchen w Some secretarial shorthand and typing. P the northwestern states. 303

Teaching position in Minnesota wante elementary grade teacher. Seven years of perience. Interested in Lutheran commu where service may be given to a Luth church, or church school. 303

Graduate of ELC college wishes positio parish secretary, medical secretary, or sin work with a Christian business organiza Have 12 years secretarial experience. 303

Married couple in fifties desires positio manager of Bible camp or resort. Cook maintenance man, lake property. Experie in custodian work. References. 303

M.D. finishing internship in St. Paul pital July 1, desires to contact locality need of doctor. Lutheran ELC community Minnesota or North Dakota. 303

HELP WANTED

Woman wanted to help in home in central Minnesota. Lady confined to wh chair. 303

Help wanted—middle aged person to in and do housework for elderly couple. M neapolis. 303

Wanted—Christian practical nurse, licen with administrative ability, to work in h for aged, Minnesota. Send references, exp ence, picture, and state wages expected. theran community. 303

Supervisors wanted for Crippled Childr Home in North Dakota. Start at the be ning of school term. Must have patience, derstanding, and love for children. 303

Positions open for housemother and a ant housemother in Children's Home in M Prefer applicants 25-50 years of age. Li vacations and time off policies, adequate ary, social security. Positions open immed ly. 303

Opening for a jeweler with ability to r watches. Business would require some b up since the former man let the bus down due to old age. Good opportunity an energetic person in Iowa. 303

Man wanted to take over bakery bus in good town in Iowa. Present baker re because of age. Thriving business. Large territory. Lutheran church. 303

Music for

MOTHER'S DAY PROGRAMS
MOTHER AND DAUGHTER BANQUETS

SOLOS

	You Taught Me How to Pray, Marth-Scholin. Low, high	$ .50
	The Lord Bless You and Keep You, Lutkin. Low, high	.50
	Prayer for a Mother, Wells. Low, high	.50
	House Blessing, LaForge. Med., high	.50
	Bless This House, Brahe. Low, med., high	.60

SA

86027	O Blessed Day of Motherhood, Mueller	$ .15
930	A Song of Praise, Larson	.15
4128	The Lord Bless You and Keep You, Lutkin	.20
	Mother's Day Prayer, Malmin—from "Songs of Devotion"	.80

SSA

4503	You Taught Me How to Pray, Marth-Scholin	$ .16
4071	The Lord Bless You and Keep You, Lutkin	.20
89088	O Blessed Day of Motherhood, Mueller	.15
4085	A Mother's Day Prayer, Thompson	.16

SSAA

4048	The Lord Bless You and Keep You, Lutkin	.15

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESOTA

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From February 13 through February 20, 1953

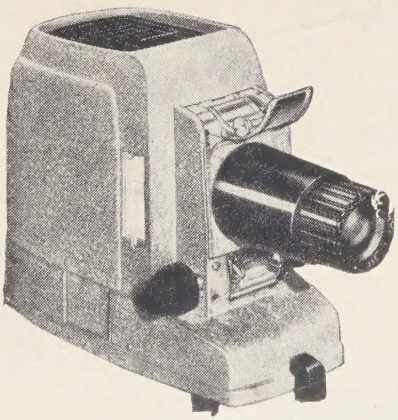
Flatgard, Mrs., Toft, Mrs., Jackson, Minn., $10.
Flatgard, Mrs. Anna, Windom, Minn., $15.
Fortney, Geneva, Viroqua, Wis., $10.
Foside, Julius, Edinburg, N. Dak., $9.
Fossum, Amelia, Baltic, S. Dak., $14.
Gayken, H. D., Jaenisch, Mrs. Fred, Krenz, Mrs. William, Maynard, Minn., $15.
Gillie, Olaf, Windom, Minn., $2.
Grindahl, Olaf, Newtown, N. Dak., $4.
Grinhuber, Ernestine, San Francisco, Calif., $5.
Grinde, Leonard, Minneapolis, Minn., $10.
Hagen, Mrs. Ella, Story City, Ia., $26.
Hallanger, Mrs. Jane, Minneapolis, Minn., $2.
Halverson, Gilbert, Gayville, S. Dak., $4.
Hanson, Anton, Dawson, Minn., $147.
Hanson, Cornelius, Hawkon, Ia., $6.
Hanson, Gunder, Baldwin, Wis., $3.
Hanson, Henry O., Comfrey, Minn., $19.50.
Hanson, Mrs. Reinard, Viroqua, Wis., $7.
Haroldson, Halvor, Fischer, Minn., $15.
Hegerset, Mrs. Anna, Veblen, S. Dak., $23.
Hoeppner, Hans, Dell Rapids, S. Dak., $4.
Hoium, Andrew, Glenwood, Minn., $5.
Holland, Mrs. Harold, Stanley, N. Dak., $1.
Holm, Abraham, Hendrum, Minn., $5.
Holm, Martin, Froid, Mont., $3.
Hosterman, Clarence, Pelican Rapids, Minn., $6.
Hubred, Richard, Hoffman, Minn., $28.
Imsland, Mrs. Bessie, Ruthven, Ia., $11.
Jacobson, George, Lisbon, N. Dak., $10.
Jacobson, Mrs. J. J., Hendrum, Minn., $15.
Johnson, Mrs. Mathilda, Blooming Prairie, Minn., $2.
Julseth, John, Brandon, Minn., $5.
Kompelien, Mrs. A. O., Cottonwood, Minn., $24.
Kloster, Randolph, Crosby, N. Dak., $6.
Lee, Raymond, Gayville, S. Dak., $3.
Lillesve, Mrs., Minneapolis, Minn., $6.
Lind, Mark, Oslo, Minn., $19.
Lunning, Mr. and Mrs. Ed, Radcliffe, Ia., $93.
Maanum, Mrs. Julian, Barrett, Minn., $27.50.
Martinson, Mrs. Louise, Minnewaukan, N. Dak. $5.
Mickelson, Carroll, Mt. Horeb, Wis., $19.
Myhrum, Ole, Fosston, Minn., $41.
Nelson, Elling, Sisseton, S. Dak., $5.
Nelson, Lauritz, Sisseton, S. Dak., $23.
Nesting, Mrs. Olga, Portland, Ore., $8.
Nesburg, Gunder O., Franklin, Minn., $11.
Nygaard, Julia, Woodville, Wis., $3.
Oland, Robert, Havana, N. Dak., $17.
Olson, Mrs. Helen, Buffalo, S. Dak., $11.
Olson, Henry, Wautoma, Wis., $5.
Olson, Ole, Belgrade, Minn., $21.
Pederson, Lena, Milford, Ia., $12.50.
Qualley, Helena, Ridgeway, Ia., $25.
Quamme, Edwin, Dennison, Minn., $3.
Quamme, Louis, Pelican Rapids, Minn., $1.
Ray, Mrs. Anna, Dodge Center, Minn., $44.
Rice, Mrs. Hannah, Esmond, N. Dak., $19.
Robinson, Lyman, Mankato, Minn., $2.
Rullestad, Rachael, Huxley, Ia., $37.
Sanden, John, Sisseton, S. Dak., $5.
Sanford, Mrs. Josephine, Ellsworth, Ia., $10.
Scott, Mrs. Richard, DeForest, Wis., $21.
Skibeness, Mrs. Andrew, Rosholt, S. Dak., $35.
Soppeland, O. B., Humboldt, Ia., $5.
Strobush, William, Baldwin, Wis., $2.
Swenson, Charles, Colton, S. Dak., $2.
Teigen, Anton, Trail, Minn., $5.
Thompson, Mrs. I. M., Milan, Minn., $24.
Thorstenson, Hans, Pelican Rapids, Minn., $2.
Tollefson, I., Joice, Ia., $5.
Tollefson, Robert, Mt. Horeb, Wis., $15.50.
Voss, Frank, Mitchell, S. Dak., $2.
Walen, Christian Adolph, McHenry, N. Dak., $25.
Williams, Mrs. Dora, Seattle, Wash., $3.
Winneberg, George, Cresco, Ia., $2.

From February 20 through February 27, 1953

Aamodt, John A., Leland, Ia., $24.
Anderson, Anna Marie, Wabek, N. Dak., $23.
Anderson, Bert, Edmore, N. Dak., $6.
Anderson, Mrs. Celia, Sioux City, Ia., $65.
Anderson, Johanna, Sioux City, Ia., $1.
Anderson, Ole, Lakeville, Minn., $105.
Askegaard, Guri, Comstock, Minn., $16.
Axland, Mrs. Peter, Irwin, Ia., $38.
Backman, Mrs. Oscar, Sauris, N. Dak., $8.
Bakken, John, Rothsay, Minn., $4.
Berg, John A., Marshall, Minn., $3.
Boe, Mrs. Odin G., Ashby, Minn., $16.
Braaten, Andrew E., Fergus Falls, Minn., $3.
Bredvold, Mrs. Bessie, Springfield, Minn., $114.
Brekke, Harold W., Jr., Stewartville, Minn., $95.
Brende, Joseph G., Sioux Falls, S. Dak., $26.54.
Buchta, Lewie, Viroqua, Wis., $8.
Dahle, Christian A., Wendell, Minn., $28.
Dahle, Mrs., Oklee, Minn., $4.60.
Dale, The Reverend Stephen, Roslyn, S. Dak., $25.
Danielson, Carl, Roslyn, S. Dak., $5.
Dvine, Robert, Pingree, N. Dak., $10.50.
Eekema, Jeanette, Wayzata, Minn., $2.
Eiken, Mrs. G., St. James, Minn., $1.
Eng, Gilbert M., Douglas, N. Dak., $2.
Erickson, Theodore, Byron, Minn., $13.
Grotte, Bernt, Portland, Ore., $8.
Guddahl, Mrs. John, Dawson, Minn., $2.
Halvorsen, Berthinne, Irwin, Ia., $12.50.
Halverson, L. B., Sioux Falls, S. Dak., $7.
Hammer, Mrs. L. E., Roslyn, S. Dak., $5.
Hanna, Howard, Forest City, Ia., $8.
Hansen, Mrs. Gertrude, Ames, Ia., $7.
Hansen, Mrs. Johannes, Drayton, N. Dak., $10.
Hanson, Mrs. Raymond, Richmond, Calif., $14.25
Hausmann, Mrs. Emil, Hillsboro, N. Dak., $14.
Helgeland, Seymour, Woonsocket, S. Dak., $27.
Hilgert, Mrs. Lucy, Sioux Falls, S. Dak., $6.
Holm, Abraham, Hendrum, Minn., $5.
Holt, Mrs. Ralph, Byron, Minn., $8.
Hovland, Mrs. Henry, Story City, Ia., $9.
Hullun, Mrs. Oscar, Clearbrook, Minn., $14.
Huslegard, Mrs. Rena, Stewartville, Minn., $44.
Isaacson, Carl, Barton, N. Dak., $2.
Johannson, Richard, Roslyn, S. Dak., $5.
Johnson, Charles, Watertown, S. Dak., $2.
Johnson, Mrs. Iver, Hawley, Minn., $16.
Johnson, Mrs. J. E., Windom, Minn., $5.
Johnson, Mrs. Matilda, Austin, Minn., $9.
Jondall, Mrs. Mable, Ames, Ia. ,$23.50.
Jones, William, Chatfield, Minn., $52.
Jorgensen, Andrew, Meckling, S. Dak., $23.
Kingstad, Mrs. Oscar, Roslyn, S. Dak., $15.
Kowold, Oscar, Clearbrook, Minn., $1.
Larson, Mrs. Carolyn, South Wayne, Wis., $4.
Larson, L. B., Minot, N. Dak., $3.
Larson, Lewis, Decorah, Ia., $13.50.
Lee, Mrs. Lars, Wahpeton, N. Dak., $6.
Leighton, W. W., Watertown, S. Dak., $2.
Lien, Anton, Strum, Wis., $1.
Lier, Samson, Hillsboro, N. Dak., $23.
Lomen, Mrs. Bess, Sioux Falls, S. Dak., $3.
Lynn, Wendy, Renwick, Ia., $31.
MacIver, John, Farwell, Minn., $82.
Monson, Mrs. B. A., St. James, Minn., $8.
Myren, Mrs. Sigrid, Kloten, N. Dak., $3.
Nelson, Emil, Wolf Point, Mont., $2.
Nelson, Theodore, Stewartville, Minn., $44.
Ness, Mrs. Mathilda, Decorah, Ia., $18.
Ohnsager, Mrs. Mary, Lake Mills, Ia., $17.
Olson, Hans, Madison, Minn., $30.
Olson, Julia, Roland, Ia., $32.
Olson, Kari, Gary, Minn., $23.
Paulson, Mrs. Ida M., Ames, Ia., $18.
Peterson, Mrs. C. C., Clear Lake, S. Dak., $5.
Peterson, Peter C., Leland, Ill., $27.
Qwingley, Osmund, Werner, N. Dak., $23.
Rasmussen, Mrs. Adolph, Leland, Ill., $1.
Rasmussen, Randi, Westbrook, Minn., $30.
Reque, The Reverend L. S. J., Redwood Falls, Minn., $2.
Risdale, Dan, Norway, Ia., $13.50.
Ronneberg, Ole, Madison, Minn., $21.
Schuelke, Herman, Rhinelander, Wis., $5.

SVE School Master

PROJECTOR FOR FILMSTRIPS AND 2x2 SLIDES



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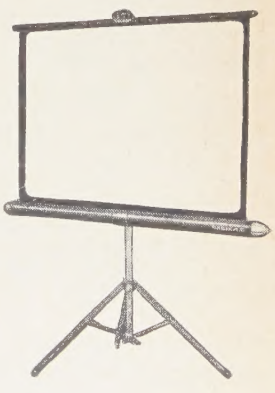

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Wicks, John P., Newark, Ill., $4.
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March 2 through March 6, 1953

Almlie, John, Baltic, S. Dak., $71.
Amdahl, Mrs. O., Sherman, S. Dak., $5.
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Brandlee, Edward, Bristol, S. Dak., $10.
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Dahlen, P. I., Williston, N. Dak., $7.
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Dovre, Carl, Minneota, Minn., $26.
Dutter, Dan, Eleva, Wis., $7.
Dybvig, Mrs. Anna, Colton, S. Dak., $29.
Enkema, Jeanette, Minneapolis, Minn., $5.
Erickson, A. O., Austin, Minn., $15.
Erickson, August, Rutland, N. Dak., $14.
Erickson, Henry, Columbus, N. Dak., $5.
Eygum, Mrs., New London, Minn., $9.
Fjeld, Mrs. Ingeborg, Portland, N. Dak., $10.
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Flateland, Ole, Trail, Minn., $5.
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Haavig, Ole, Waseca, Minn., $5.
Halvorson, Mrs. Odd, Milan, Minn., $10.
Hanson, Mrs. Anna, Elk Point, S. Dak., $34.
Hanson, Mrs. Hans, Vincent, Ia., $3.
Hanson, Mrs. Reinard, Viroqua, Wis., $2.
Harrang, Palmer, Underwood, Minn., $1.
Haugen, O. A. P., Nerison, Mrs. Bertha, Pederson, Mrs. Lena, Rygg, John, Decorah, Ia., $20.
Hennen, Henry, Boyd, Minn., $2.
Hofling, I. G., Elk Point, S. Dak., $8.
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Iverson, Wayne, Veblen, S. Dak., $22.
Jenson, Mrs. John C., McIntosh, Minn., $13.
Johnson, Andrew, Marshall, Minn., $4.
Johnson, Mrs. J. E., Windom, Minn., $5.
Johnson, Mrs. John E., Milan, Minn., $10.
Johnson, Melvyn, Bowman, N. Dak., $5.
Kelty, Mrs. Anna, Boscobel, Wis., $9.20.
Kester, Mrs. Mina, Underwood, Minn., $2.
Kleven, Mrs. Sivert, Dawson, Minn., $125.
Kloster, Talmadge, Gonvick, Minn., $23.
Knutson, Mrs. Ed, Dexter, Minn., $41.
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Leiseth, Mary Lou, Sisseton, S. Dak., $10.
Lien, Albert, Kerkhoven, Minn., $92.
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Lindeback, Leonard, Williams, Ia., $3.
Loberg, Mrs. Harold, Ellendale, Minn., $5.
Locken, O. J., Grafton, N. Dak., $5.
Lowe, Alec, Slayton, Minn., $10.
Lykken, Mrs. Gilman, Grafton, N. Dak., $5.
Lysholm, John, Clarkfield, Minn., $2.
Mathieson, Albert, Austin, Minn., $1.
Misland, Gilbert, LaCrosse, Wis., $2.
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Myren, Sigrid, Kloten, N. Dak., $5.
Nelson, Nick, Fort Ransom, N. Dak., $8.
Nottoson, Lars, Truman, Minn., $5.
Oberg, Martin J., Felton, Minn., $5.
Olson, Arthur H., LaSalle, Minn., $117.
Olson, Mrs. Carnell, Estherville, Ia., $5.
Olson, Mrs. Emily, Santa Barbara, Calif., $25.
Olson, Mrs. O. C., Henning, Minn., $6.
Oswaldson, Mrs. Halvor, Waseca, Minn., $5.
Otteson, Ole, Fort Ransom, N. Dak., $18.
Owenson, Mrs. Carl, Long Beach, Calif., $25.
Paulson, Mrs. Carl, Garner, Ia., $6.
Pederson, Mrs. Albert, Ada, Minn., $5.
Pederson, Betty Ann, Hammer, S. Dak., $12.
Pederson, Mrs. Mary, Minneapolis, Minn., $5.
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Peterson, Irvin, Osseo, Wis., $10.
Peterson, Mrs. P. A., Newark, Ill., $220.
Peterson, Peter, Tisch Mills, Wis., $16.50.
Rasmusson, Otto, Williams, Ia., $5.
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Royer, Ruth Ann, Arlington, S. Dak., $1.
Schute, Fred, LaSalle, Minn., $48.
Segdestad, Sakris, Bristol, S. Dak., $5.
Siverson, Mr. and Mrs. John, Blue Earth, Minn., $10.
Skaar, Martin, Hayward, Minn., $5.
Solberg, Arne, Gouldtown, Sask., Can., $25.
Stangsland, Ernest, Juanita, N. Dak., $17.
Stark, Christine, Perth Amboy, N. J., $10.
Stensgaard, John, Ada, Minn., $5.
Stodsklev, H. O., Lily, S. Dak., $18.
Syvend, Trena, Inwood, Ia., $18.50.
Tarvestad, Mrs. Amelia, Hendrum, Minn., $5.
Tenold, Ed, Veblen, S. Dak., $4.
Tharaldson, Theodore, Osseo, Wis., $11.50.
Thompson, Emma, Pierre, S. Dak., $18.50.
Thompson, Ole I., Luverne, Minn., $3.
Thormodsgard, Ole N., Hudson, S. Dak., $1.
Tollefson, Ole, Ossian, Ia., $5.
Torkelson, A. M., Waseca, Minn., $47.50.
Tranby, Gustav, Blaban, N. Dak., $10.
Tylden, Mrs. Nikolena, Big Lake, Minn., $10.
Valsvig, Mrs. A. N., Lily, S. Dak., $3.
Venne, Maxine Johnson, Blue Earth, Minn., $
Vinger Olaf, Wheelock, N. Dak., $25.
Walters, Guy L., Ruthven, Ia., $2.
Walsvig, Mrs. Martha, Cornell, Wis., $33.
Wangen, Mrs. Olaf, Oakland, Minn., $69.7
Warburg, Mrs. Albert, Long Beach, Minn.,
Washek, Mrs., Underwood, Minn., $2.
Westrud, Mrs., New London, Minn., $85.

N. H. NELSON, Treas

The Brotherhood

(Continued from page 303)

The result was a recommendation ting the goal for 1954 at two Graduate Scholarships. The maxi amount of the Scholarship is curr $2,000.

Since the Brotherhood Post Grad Theological Scholarship is supporte voluntary contributions of one dolla more per man per year under Brotherhood Builders program would become necessary to inc Builders enrollments by at least 8

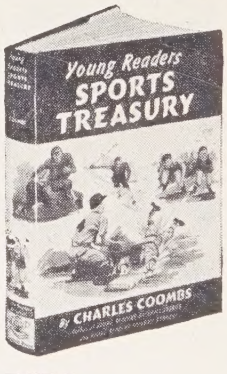
Dr. Orville Dahl called the atte of the Scholarship Committee to fact that there are large number students, clergy and lay, who are tinuing their studies, preparing for cific fields of service, and who n assistance in completing or carryin their work.

Since the Brotherhood Scholar originated, the aim has been to s scholars to meet the needs of spe fields as well as the needs of the i vidual. As a beginning the Brotherh Scholarship was awarded for the pose of strengthening the faculty, paring men selected by the Church the Luther Seminary faculty or alr on the faculty. The Scholarship is limited to the fields of need relate the Seminary alone, but since the S nary is the "heart" of the Church Scholarship Committee has given attention to those needs during the the Scholarship has been in existe

There are other fields which re special training of men with a logical background. Some are the of psychiatric counselling, Christia erature, rural and urban sociology ther studies, several areas of parish higher education, as well as the scie

The roster of applicants and re mended individuals covers these other fields and carries the names qualifications of individuals who w make a real contribution to Church wherever they would serve would fill some urgent needs for cially trained personnel.

Action Books for Boys



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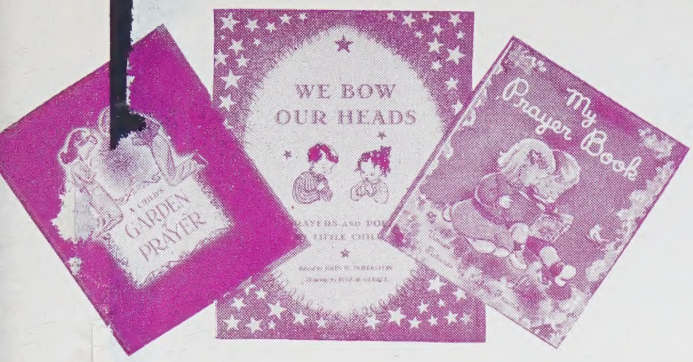

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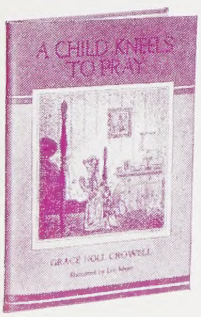

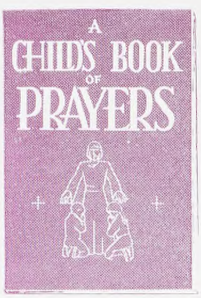

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From a painting in the Kaiser Friedrich Museum, Berlin

Religious News Se

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. LUKE 22:44